

Monthly eMagazine of Vedanta Ashram & Mission

# Vedanta Sandesh



Year 28

Mar 2023

Issue 9



The cover page of the Mar 2023 issue of Vedanta Sandesh is an awesome shot of an extremely colorful & beautiful bird called Van Hasselt's Sunbird. Its scientific name is *Leptocoma brasiliana*. In India this small & cute bird can be seen in few pockets of Assam, but is quite common in SE Asian countries.

Male sunbird is black with an iridescent pink-red-purplish throat, a red belly, and a glistening blue-green crown. Female is extensively yellowish with a pale vent and a thin dark line through the eye. Its natural habitats are subtropical or tropical moist lowland forests and subtropical or tropical mangrove forests.

This lovely picture was clicked by a avid birder & photographer Kamlesh Mirkale who clicked it somewhere in Assam, and shared it in public groups on the social media. Our thanks to him for the lovely click. Seeing the beauty of creation is the best way to sing the glories of God.

Om Namah Shivaya.

# Vedanta Sandesh

Mar 2023

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# Vedanta Sandesh

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Editor

*Swamini Samatananda Saraswati*



ब्रह्मण्युपरतः शान्तो निरिन्धन इवानलः।  
अहैतुकदयासिन्धुः बन्धुरानमतां सताम्।।

One who is desirous to be free from the clutches of bondage should approach a learned Teacher who is the best of all knowers of Brahman.

**Vivekachoodamani - 35**

# *Message from Poojya Guruji*



## **ANTIFRAGILITY & THE INSTITUTION OF SANYAS**



## The Antifragility Concept

Antifragility is a concept introduced by Nassim Nicholas Taleb in his book, "Antifragile: Things That Gain from Disorder". It refers to the ability of a system, organism, or institution to not only withstand but also thrive in the face of chaos and uncertainty. The concept of antifragility can be applied to various aspects of human life, including the Institution of Sanyas.

### Comfort Zone

Ordinarily man aspires to create a comfort zone in his life in the form of properties, pleasures & various comforts. All this just to create his own comfortable heaven here on earth. Heavens in any system just represent the ultimate comfort zone we can dream

of. Obviously comfort zones provide us comfort and a zone of undistracted & focused pursuit of anything which is dear to us, and it could be studies, research, writing, arts, meditation or even simple pursuit of undistracted pleasures & gratifications. Comfort zones also provide us with relaxation and de-stressing, They have rather become an epitome of a successful & wealthy life. Big bungalows, luxurious flats & other properties. Greater the comfort zone greater the success. No wonder the world over every person aspires to create their own comfortable homes & zones.

### The Positive side of Comfort Zones

Comfort zones do have a positive side, after a tiring day this is where we come back & relax & rejuvenate. If we use our comfort zones to pursue something higher then they become great



# Antifragility & Sanyas



## Perils of Comfort Zones

Experts tell us that some of the most evident perils of our comfort zones are stagnation, lack of creativity, missing out on various opportunities, and of course various kinds of regrets. Various sportsmen tell us that they achieved the best of their dreams only when they kept on challenging themselves. Health enthusiasts know that only when they workout vigorously that they fulfil their dreams, Defence personnel's are trained in rigorous conditions to help them invoke

blessings. Like we have universities and even Ashrams with good comforts, so that we can keep doing our studies & research or sadhanas without any distractions. However, more often these comfort zones become oasis where we revert to just relax & rejuvenate, which by itself is also very important & good. However, when we do not pursue anything higher - no sadhanas, no studies, no arts nothing special at all, yet keep on living in these zones then we simply vegetate and even rot. We become complacent, devoid of any enthusiasm and energy. Just eat, sleep and rest. Such a life may appear relaxing & peaceful, but this is where all diseases - physical & mental start creeping in. It is a challenge of various health experts to motivate these people to at least do some exercises, yoga or even walk.

“When the best comes out in a fragile situation, then it is Antifragile.”





# Antifragility & Sanyas



their latent strength & potentialities. Too much of comfort zones is their death knell. Comfort zones help us to relax, & rejuvenate so that we pursue our dreams all the more vigorously then they definitely become blessings, not otherwise. Be devoid of any passion then we shall simply vegetate & become weak.

## Gruhastha Ashram

An ideal household definitely needs a comfortable house, which can provide us our comfort zone - to relax, rejuvenate, procreate, take care of children, educate and prepare for something dear. However, living in such a zone, one should definitely keep pursuing something higher passionately, otherwise all the above mentioned perils of comfort zones just keep waiting to pounce on us and make our lives a hell. Taking up duties, responsibilities and working to attain them is the main objective of such an order. Challenges help to get the best out of us, and even invoke intelligence. Thereafter there are other stages of life, which

nowadays very rarely people even think about - and that is a life of simplicity & austerity and finally a life of Sanyas.

## Sanyas Ashram

Very few people, including many Hindus, rightly appreciate the objective & nature of Sanyas Ashram. Here are



# Antifragility & Sanyas



some people who worked hard, had their homes & relatives, earned money, fulfilled their responsibilities in the best possible manner, yet at some point in time voluntarily take to a life of simplicity, austerity and even recluse. Some fear such a life, but some rare few voluntarily opt for it. They definitely appreciate the role & importance of comfort & wealth when it comes to taking care of their family & jobs, however, they also appreciate that austere life helps them to invoke their best. We can either take necessary comforts from extraneous things, or can strive to wake up and actualize self-realization. Gita tells us that a man of knowledge is contented in himself by himself. For this obviously we need to stop any conscious or unconscious dependence on extraneous factors, which was our life earlier.

## Antifragility & Sanyas

This is what makes us see the positive role of the concept of Antifragility in this institution of Sanyas. Every situation we come across has two options to choose

from. One is a path of comfort & convenience and the other is the one of challenge. One a beaten path and the other a less trodden path. Bhagwad Gita says that the path of Sattwic Sukha initially has lots of difficulties in the beginning, but this alone opens up the gate of enlightenment and immortality later. The so-called Preya Marg is the one of ego fulfilment and the Shreya Marg is all about surrender and negation of ego, so as to wake up to a realm which transcends the ego. Fragile is a relative word, and is in relation to the capacities & fears of the ego, while those who rather believe in the philosophy of non-duality and

the intrinsic divinity of all dare to keep aside the concerns of ego and enter into the so called world of antifragility and growth.



# Antifragility & Sanyas



Can we imagine that in one of the Upanishads a seeker of truth has a dialogue with the Lord of Death himself.

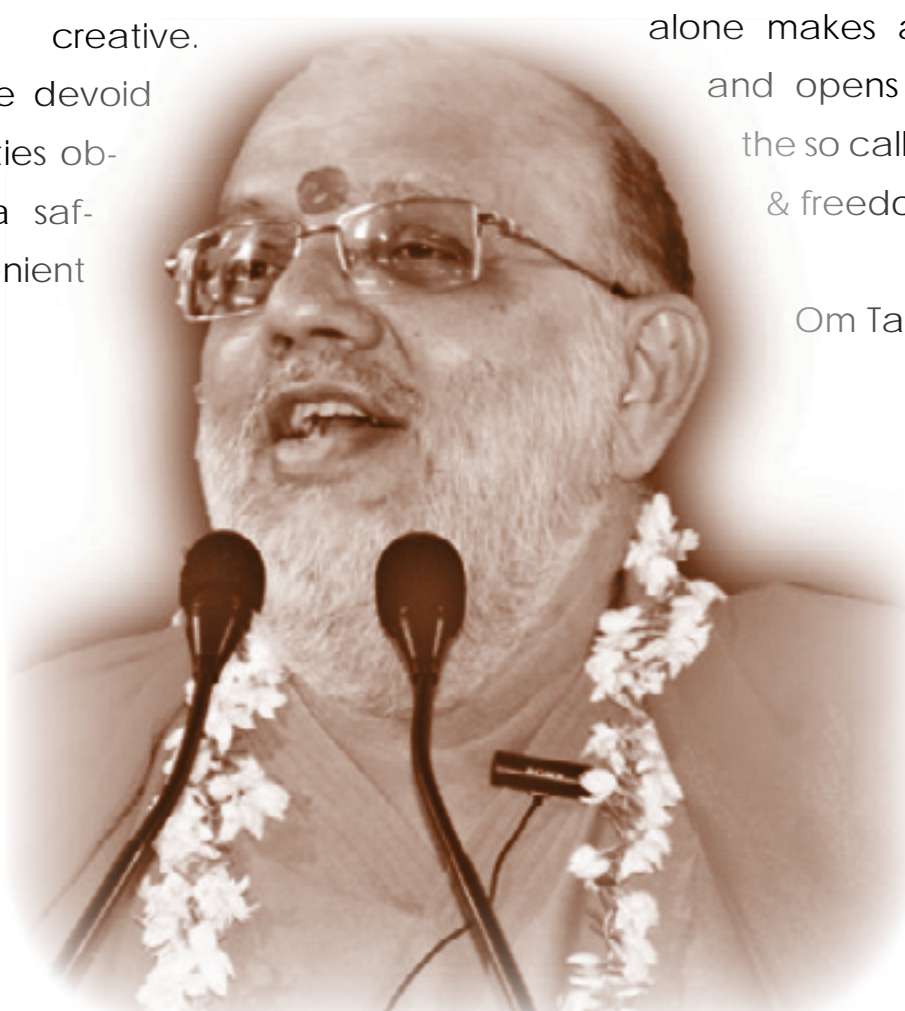
## Ego is always Fragile

The concept of Antifragility tells us that in every fragile situation there are two curves, one going up and the other going down. The possibility of going up is just by being more intelligent, positive and creative.

Those who are devoid of these qualities obviously take a safer & convenient

way of assuring their personal conveniences & security. If someone prefers to remain a small, insecure & fragile individual then obviously all challenges bring us to the crossroads of fragility, however when philosophically you believe that the substratum of all change is the changeless infinite divinity then you can dare to make the concerns of the individual subservient. This is exactly what a Sanyasi does and this choice alone makes all the difference and opens up the gates of the so called enlightenment & freedom.

Om Tat Sat.





DRIG DRISHYA  
VIVEKA

*Swamini Samatananda*

# Shloka - 03



आन्ध्यमान्द्यपटुत्वेषु  
नेत्रधर्मेषु चैकधा।  
संकल्पयेन्मनः श्रोत्र  
त्वगादीं योज्यतामिदम्॥

Such characteristics of the eye as blindness, sharpness or dullness, the mind is able to cognize because it is a unity. This also applies to (whatever is perceived through) the ear, skin etc.



# Drig Drishya Viveka



angati:

In the first shloka the Acharya spoke of drig and drishya at three levels. First is at the level of forms where the various forms of objects and the sthool sha-reera is the drishya and the indriyas-the sense organs are the Drishta. At the second level the various forms, body and the sense organs are the drishya and the Drishta being the mind and the third is where the mind is the object of perception, the drishya and the sakshi is the Drishta.

## Main Article:

In the discrimination of drig and drishya there is always a variety in the drishya whereas the experiencer or the Drishta is always one and common. We saw in the previous shloka that at the level of the sense organs the sense organ eye is one and all the other drishyas are many. Secondly, the drishya is always changeable and perishable where as the drishta with relation to the drishya is unchangeable.

In the following shloka we will now see at the second level that the mind is the drishta or the experiencer and the body and the sense organs are now the drishya. The sense organs can be

“One who is conscious of change & variety,  
always remains changeless & one.”





# Drig Drishya Viveka



objectified and they too undergo a change whereas the mind in relation to the indriyas is relatively stable. This has been explained in the following shloka. The indriyas and all other sense organs are surely the primary Drishta to perceive the various forms of objects and the body in this world. Therefore it is very important to value and take good care of all the sense organs. But here the Acharya reveals a very important point regarding the sense organs that are different levels and changes at the level of the sense organs. At the first level the sense organs are either very 'Patu' that is healthy and sharp and at some point in time as age progresses the sense organs become 'manda'. Manda is weakness of sense organs as the body degenerates. The third level is when the sense organs are not able to see at all. Now here the mind is the drishta of these various changes of being sharp, weak or total handicap at the level of the eyes.



Here, although the Acharya takes up the example of the 'Eyes' but all the sense organs like the ears, nose etc are also implied in the shloka. So the good health, weakness and incapacitation of all the indriyas should be understood over here.

As we are seeing that there is a variety at the level of drishya whereas the drishta is always one. Looking at the variety and changes at the level of the indriyas here all indriyas come into the realm of drishya and the mind who is seer of these changes is thus the Drishta. All the sense organs the eyes, the nose, the ears, etc. are perceivers with reference to the various objects in the outside world yet they themselves are perceived by the Mind. Therefore the Mind is the Drishta (the perceiver) and all the sense organs are the drishya (the objects of perception).

In this manner the Revered Acharya guides us in the next step of discrimination between the Drishta and drishya.





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*The Art Of Man Making*

*Bliss of the Realised*

P.P. Gurudev  
Swami Chinmayanandaji





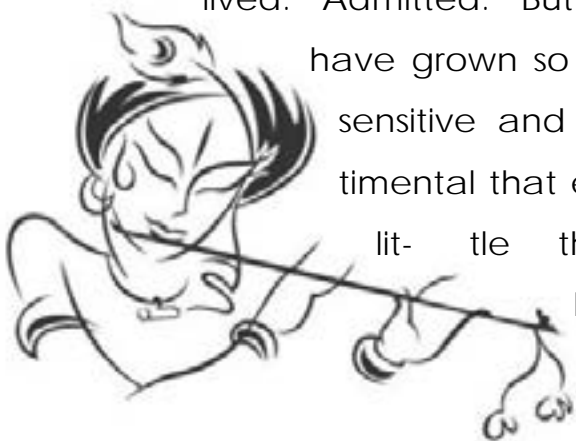
# Bliss of the Realised



**I**n The stupendous state of spiritual experience explained in our last talk is surely something far beyond our day-to-day life, and so no student of the Geeta can readily comprehend it. When our comprehension of the goal is dim and dull, our anxiety to reach its fulfilment can never be sharp, ardent and resolute. Therefore, in the following few verses, the poet-philosopher tries to paint for us the inner psychological and the outer physical play of one who has gained the Vision Divine who has climbed into the awareness of the Self. Today we are, no doubt, living in the most enlightened age of material comforts, political freedom and social consciousness, as man never before ever

lived. Admitted. But we have grown so very sensitive and sentimental that even little things happen

pening around us very easily upset us, and these add up to provide a tragic tiredness in life. In short, we have no mental balance or intellectual grit to stand up to the tossings of happenings around us. Arjuna was poignantly aware of this weakness in him. Correctly, therefore, Vyasa knocks the nail's head, when he starts the picture of the Self-realised with his characteristic balance in behaviour and imperturbed equanimity with his thoughts under all conditions. Lord Krishna declares, Rooted in Consciousness, the Self Supreme (the Brahman), with an intellect steady, without delusions, the knower of the Self, neither rejoices while meeting what is pleasant nor grieves while meeting what is unpleasant. Ordinarily, we dance to the tunes of joy and sorrow created in us by our reactions to conducive and unconducive worlds of happenings around us. Things that are in tune with our temperament or the fancy of the hour create joys; when we are in the midst of a world against our grain, they





## Bliss of the Realised



bring sorrows to us. The Self-realised is one who has annihilated all his Vasanas, and so he brings nothing with him to “react” with the world around. The man of perfection alone “acts,” we all, but “react” in the world. This state of “no reaction” may appear to an intelligent student as a mental life, with neither joy nor sorrow! Is such a life worth living? Is it not a kind of living death? Is not reacting with the world and gathering our successes over difficulties the real meat of life? Why strive to achieve a state of complete dullness, an empty life of neither joy nor sorrow?

This is a very reasonable doubt. Krishna expecting such a doubt rising in Arjuna’s mind, anticipates him and answers, With the mind unattached to external objects, he realises the joy that is in the Self. With the mind set at one-ment with the Self (Brahman), he attains undecaying happiness. This state of Self-Realisation is not a state of dull emptiness, as it immediately suggests to us, when we hear that “the man of realisation neither rejoices nor grieves”. He is able to rise above the arrangement of things and beings and the sequence of happenings and sorrows around him. As his



“We become what we truly believe in and are deeply devoted to it too.”





# Bliss of the Realised



“mind is centred in the revelry with the Self”, he is no more identified with his body, mind and intellect, that are the sources from which all sorrows ooze out.

When one's identifications with them have ceased, one awakes to the state of Pure Consciousness, and therein one attains “un-decaying happiness”. It is because of this Infinite Bliss lived in himself by the man of perfection that he is capable of ignoring and rising above the world around him; he is no more a creature “reacting” with the world outside - he is the one who alone really “acts” in the world outside.

In order to bring an extra vividness to the statement of the Bliss of the Self, Krishna thunders with sarcasm, Sense-enjoyments that are contact-born are the wombs of misery alone, and they are finite, O, son of

Kunti a wise man never seeks revelry in them.

We live in a world wherein we seek our pleasures and happiness by a personal-

ity-contact with the objects outside. Seeing, hearing, smelling, touching, loving, thinking are all results of our physical, mental and intellectual contacts with their respective objects outside. Eyes look and therefore they see; the ears listen and therefore they hear; the mind feels and so experiences its emotions; the intellect thinks and so thoughts dance. Since the world of objects-emotions-thoughts is a world that is ever-changing each having its beginning and immediately followed by its end, the joys arising out of our contact with them must also remain ephemeral...





# Bliss of the Realised



they must constantly change. In these finite, ever-perishing ephemeral joys a wise-man never seeks to revel in them".

A man of realisation thus lives in a world of his own, experiencing therein unbroken tranquillity, peace and joy, which are the very nature of the Self. Since such an individual has established his own-ership

to this vast inner treasure-chamber of Bliss, he alone can have the luxurious privilege of serving the world and working in the world without being tempted away and getting helplessly molested by the enchantments of the world. He alone has the freedom to act we who have identified with our physical, mental and intellectual personalities in us cannot stand apart from our personality reactions to the world. Under the compulsion of our reactions, we earn our tears and sighs - we ac-



cumulate our crimes and sins we cultivate our dullness and inefficiencies. To stretch and expand into the ampler Self that is already in us is the only way to discover our own inherent freedom of action to gain an independent scheme of living-to free ourselves from our slavery to the world and to redeem ourselves from our own personality inhibitions.

Is the modern youth ready for this subtle inner metamorphosis? Has he the courage to undertake this Great Pilgrimage? Has he the adventurous urge to explode into his own heart? Will he discover the magazine of power that is awaiting him there? Will he release it and come to serve himself and his generation with its blessings? Will the charm of money and wine, the dazzling lights and the roaring traffic, the fascination for power and the proud joys





# Bliss of the Realised



of corruption and immorality release the youth for this sacred and divine pilgrimage? All cannot-some will not. But a handful can and they will, certainly. And, it is this handful, who always had in the past risen up to lead and to guide

their generation. The youth must grow in strength to lift the world around them out of the ruts of its present-day sophisticated in- competency and civilized sorrows into a more benign era of culture, of peace and of progress.



# Jivanmukta

## Wandering In Himalayas

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*The Great Silver Mountain*

Excerpts from the Travel Memoirs of  
Param Poojya  
Swami Tapovanji Maharaj

# The Great Silver Mountain



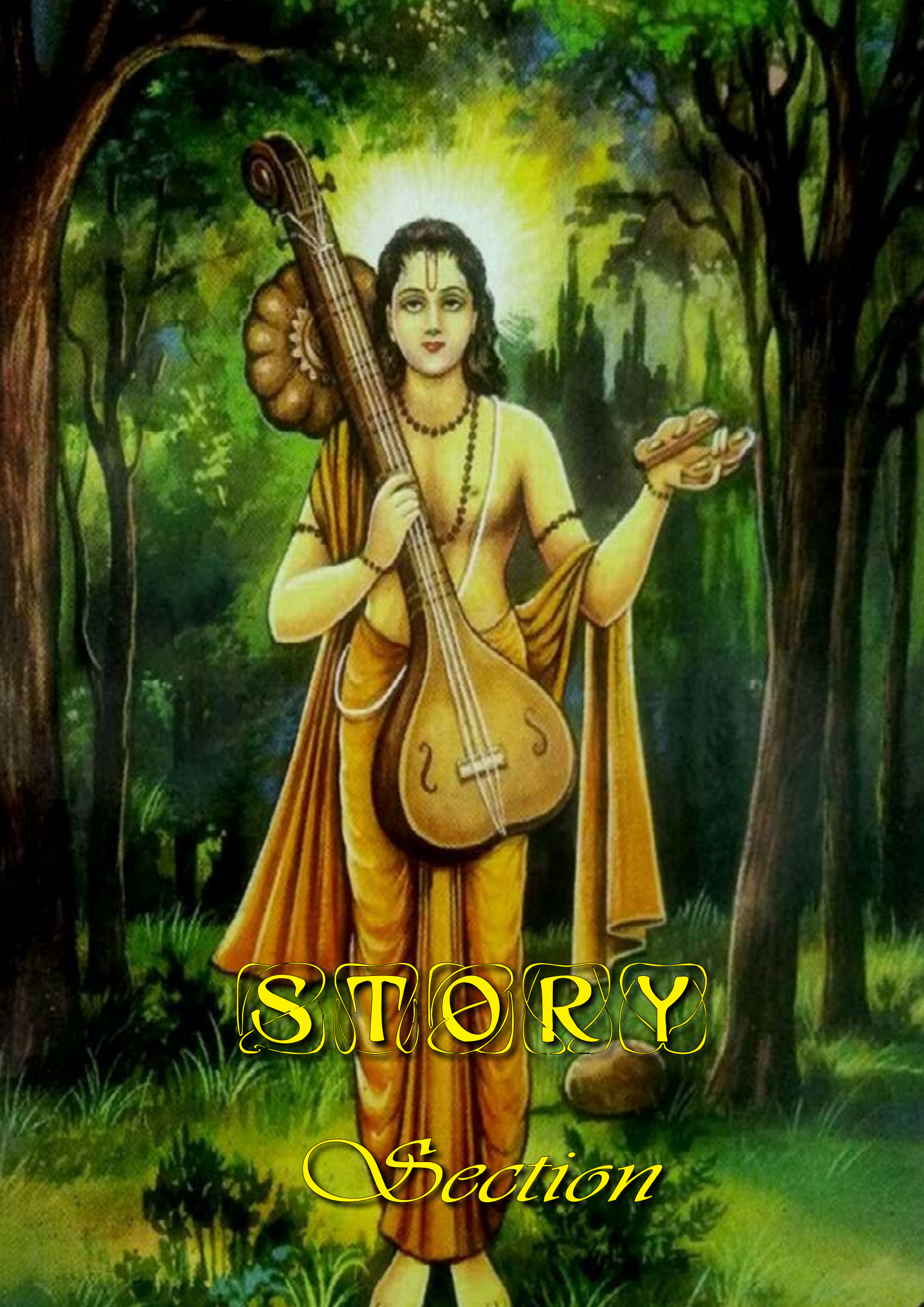
**T**he silvery peak of Kailas to the northwest appeared bright and clear. Travelling all day along the shore of Manasa, we reached a monastery to the west of the lake at about sunset. We spent the night there with the Lamas and in the morning set out again. Following the old route we came to the source of the Satadru (Sutlej), which flows into Lake Rakshasthala below Lake Manasa. The water in the river reached only up to our waists, but it was with difficulty that we forded that benumbingly cold stream. At a great distance we saw another lamasery. But being exhausted, we made no attempt to climb up to it.

After leaving Manasa we walked westward along the extensive plain, and now we saw the deep-blue Rakshasthala to our left and dazzlingly white Kailas to our right. Turning to Kailas, we moved in a direct line towards it. At last we arrived on the sacred plain, several miles long and broad, spreading all around the great peak. Stretching between Lake Rakshasathal and Mt. Kailas and

covered with greengrass and watered by several rivulets, the plain presented a fascinating sight. We passed that night on the cold and bare plain with great difficulty.

At sunrise we bathed in a nearby stream and walked ahead slowly. There, before us stood the great silver mountain in its austere grandeur. It is the abode of Lord Shiva and Parvati: it is the holiest of places, unapproachable even to a God like Indra or a perfected one like Kapila. It is a place of pilgrimage even for Lord Vishnu. This revered mountain now stood close to us, blessed us with a clear and delightful darshan, and seemed to welcome us.





STORY

*Section*





# The Oath of Bhishma



**B**y pledging to stay celibate and never marry, young prince Devavrata became Bhishma, or the fierce one. Bhishma's intention of taking a lifelong vow of celibacy was to bring joy to his father's life. His father, the king Shantanu had already lost his first wife and Bhishma's mother, Ganga due to a curse. However, he gets a second chance at happiness when he meets Satyawati, a fisherwoman who agrees to marry him only on the condition that her son

would inherit the Hastinapur throne. By now, Bhishma (who was still Devavrata at the time) was already named crown prince and was supposed to succeed his father. On learning about Satyawati's condition, Devavrata promises her that not only will he step aside to make way for her yet-to-be-born son, he'd also never marry so no one could ever stake claim to the throne in the future.

In doing so, Bhishma unwittingly sets into motion a series of events that would eventually lead to the bloody war at Kurukshetra and also his own death.





# *Mission & Ashram News*

*Bringing Love & Light  
in the lives of all with the  
Knowledge of Self*



# Ashram News



## Mahashivratri Vedanta Shivir





# Ashram News



## Panchadashi - Ch-10 (Natakdeep)





# Ashram News



## Meditation & Chanting Sessions

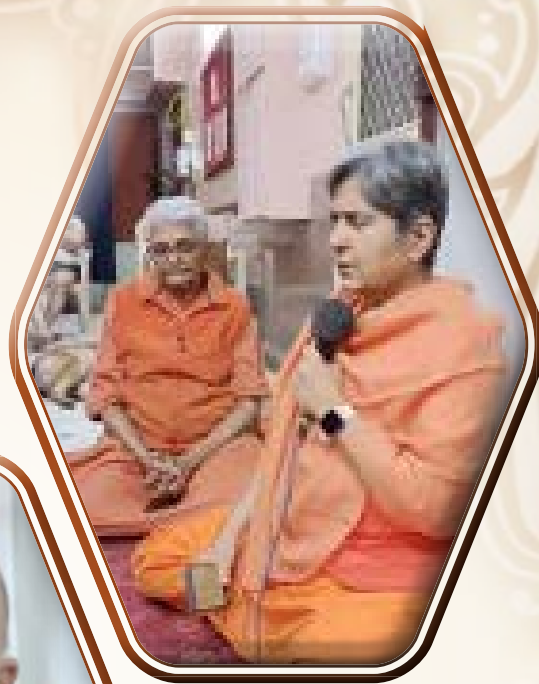




# Ashram News



## Bhajans & QnA Sessions





# Ashram News



## Bhojan Prasad





# Ashtam News



## Hasgulle - Mannu bhaiya







# Ashram News



## Camp Conclusion - Dhanyata





# Ashram News



## Group Pic of Campers





# Ashram News



## Rudrabhisheka by Shiv-Bhaktas

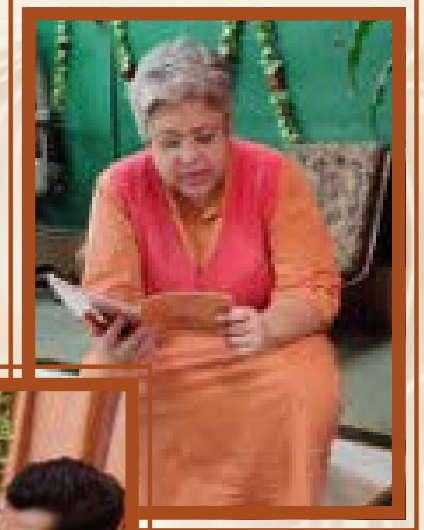




# Ashram News



## Mahashivaratri Celebrations





# Ashram News



## Mahashivaratri Celebrations





# Ashram News



## Discussion with Poojya Guruji



# Ashram & Mission Programs

Daily Class of  
Bhagwad Gita (Shankar Bhashya)

@ Vedanta Ashram, Indore

Poojya Guruji Swami Atmanandaji

---

Weekly Class (Sat - 7 pm) on

Bhagwad Gita

@ Vedanta Ashram, Indore

Poojya Swamini Amitanandaji

# Ashram & Mission Programs

Gita Gyan Yagna - Ch : 14

@ Jalgaon

Swamini Poornanandaji

14th to 20th Mar 2023

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Gita Gyan Yagna - Ch : 6

@ Aurangabad

Poojya Guruji Swami Atmanandaji

25th Mar to 1st April 2023



# INTERNET NEWS

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

~ Gita Ch. 12

- Ekshloki Pravachan

~ Gita Ch. 17

~ Sampurna Gita Pravachan

~ Sadhna Panchakam

- Kathopanishad Pravachan

~ Drig-Drushya Vivek

- Shiva Mahimna Pravachan

~ Upadesh Saar

- Hanuman Chalisa

~ Atma Bodha Pravachan

~ Laghu Vakya Vrittu

~ Sundar Kand Pravachan

(Sw. Amitananda in Guj)

~ Prerak Kahaniya

~ Gita Ch. 5 (Guj)

# INTERNET NEWS

Talks on (by P. Guruji):

Video Pravachans on YouTube Channel

- ~ Gita Ch. 12
- ~ Gita Ch. 17
- ~ Sadhna Panchakam
- ~ Drig-Drushya Vivek
- ~ Upadesh Saar
- ~ Atma Bodha Pravachan
- Sundar Kand Pravachan
- ~ Prerak Kahaniya
- Ekshloki Pravachan
- ~ Sampooma Gita Pravachan
- Kathopanishad Pravachan
- Shiva Mahimna Pravachan
- Hanuman Chalisa
- ~ Laghu Vakya Vrittu
- (Sw. Amitananda in Guj)
- ~ Gita Ch. 5
- (Sw. Amitananda in Guj)

Vedanta Ashram YouTube Channel

Vedanta & Dharma Shastra Group

Monthly eZines

~ Vedanta Sandesh - Feb '23

~ Vedanta Piyush - Feb '23



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